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and *marce* (through influence of following *r* e often becomes *a*); the participial ending . . . *atus* > . . . *atz*. The etymon of *issarratz* would, therefore, be *exerratus*; which is no hypothetical form. The verse could be interpreted: "never was I more bewildered as to a choice." As meaning and form coincide, I believe this to be a plausible, if not a correct explanation, of *issarratz*.

RICHARD HOLBROOK.

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### CHRISTABEL.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—It is reported that Charles Lamb thought that *Christabel* was injured by the 'mastiff bitch' near the beginning, and there is a well-known story that some one suggested to Coleridge to change the reading to "Baron round" and "mastiff hound." In Macmillan's edition, by G. D. Campbell, the lines read,—

"Sir Leoline the Baron rich  
Hath a toothless mastiff, which  
From her kennell," etc.

The notes give many comments and various readings, but nothing touching these lines. In the Aldine edition, the Canterbury Poets edition, and in all the editions that I have been able to consult, except Macmillan's and that in Routledge's Pocket Library, the passage is in the old-fashioned form. Does anyone know the source of Campbell's reading?

W. M. TWEEDIE.

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### SHREND.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In the March number of the NOTES, C. G. Child gives for *shrend* a derivation which I think is not allowable. The word is there supposed to be the same as the dialectic *shend*. But *shend* is the O. E. denominative *scendan* < *sceonde*, Goth. *skanda*, N. H. G. *schande*, etc., the literal meaning of which is not the one required by *shrend*. And it is to the literal meaning of *shrend* as used by the glass-workers that we must look.

This we find in O. H. G. *scrintan*, M. H. G. *schrinden*, 'to burst' or 'crack.' (See Kluge

*s. v. schrunde*.) \**Scrindan*, so far as I know, does not occur in O. E. literature, nor would this give *shrend*, but rather \**shrind*. *Shrend* may, however, be a causative to this, or may be from M. H. G. *schrinden*. In phonetics and meaning it is quite probable. The historical connection alone needs proof.

FRANCIS A. WOOD.

Chicago.

### MISERESS.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—As astronomical journals record the appearance of new comets, so, I suppose it falls within the province of MOD. LANG. NOTES, to note the appearance of new words; and I, therefore beg to signal the appearance of one which has just peeped above the horizon. A recent journal gives an account of the murder of "an aged miseress." Whether her spectress haunted the murderers, does not appear.

Some years ago I read a novel in which a young lady offers her services to another as "mentress." I await with patience the heroine who will combine the courage of a hetress and voice of a stentress, with the persuasive eloquence of a nestress.

WM. HAND BROWNE.

Johns Hopkins University.

### GERMANIC GRAMMAR.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—I was pleased to find Professor Schmidt-Wartenberg's judicious review of Streitberg's *Urgermanische Grammatik* in the April number of this Journal. Considering the importance of the book, and the extensive use which it is likely to receive, I venture to offer comments on a few other passages, as the result of a year's acquaintance with it.

To begin with, I have noted a few additional misprints or slips: p. 49, l. 22, for \**kvōm*, read \**gvōm*;—p. 61, l. 4 from below, [in Goth. *triu*, etc.] '-*ew*- ist vollstufiges Suffix, hat also ursprünglich nicht den germ. Hauptton getragen;' omit 'nicht';—p. 72, last line, before *spakre*, insert 'aisl.:'—p. 75, l. 24, for *u*, read *ū*;—p. 130, l. 15, *ga drāusjan* should, of course,

be one word;—p. 286, l. 9, for 'agentis,' read 'actionis.'

Further, on p. 327, l. 17, in equating the Icel. *þpacc̃ ley. þnere*, 3 sg., with Gothic *þnauan*, the author might have mentioned that the Gothic word likewise occurs once only (*þnauandans*, Luke vi, 1.).

In § 122, c, the assertion is made that OE. *ǝ* was a spirant, except after *n* and in gemination, written *cǝ*, in which situations it was a stop. The *ǝ* of *gg*, which the author does not mention, was certainly a stop, and has remained in Mn. E. The OE. combination *cǝ*, which has given rise to Mn. E. *dz*, must have had spirant quality in at least the second element.

On p. 80, line 2 from below, the author illustrates the ablaut-grades *es*: *s* of the *-es*-suffix by Gothic *aqizi*: Icel. *þx*. He then adds OE. *æx* as an illustration of the *es*-grade, from *\*æcces*. Why not let it pass as it stands, as a zero-grade, with the suffix in the form *-s*?

In § 92, OE. *wāwan*, *sāwan*, are introduced among their cognates in the other Germanic dialects as illustrations of IE. *ēj*+vowel. Surely the OE. *w* calls for some comment.

In § 125, *Anhang*, and § 127 A, the reader would see his way more clearly if the author had, when possible, given the IE. original of each combination before enumerating the examples. § 127 A, as it stands, is on first reading perhaps the most confusing passage in the book. The translator, if one is to appear, should treat his paragraph with care.

Finally, the statement in § 141, "bei der Folge Subjekt+Verbum kann das Verbum niemals allitterieren," is at least untrue when the subject is a pronoun:

*Ich hine cūde cniht-wesende*

Beowulf, 372.

*Hwæðre hē gemunde mægenes strenge*

Beowulf, 1271.

WILLIAM STRUNK, JR.

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### OPOSSUM.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—For this word we are referred by Skeat to a translation of Buffon's *Nat. Hist.*, London, 1792, i, 214. It can be found in John David Michælis' *Orientalische und Exegetische Bibliothek*, eleventh part, p. 8, Frankfurt, 1776. Michælis, it is to be presumed

took the word from *The History of the American Indians* by James Adair, London, 1775, in the review of which book the word occurs.

Adair's book is a rarity and it may be of use to transcribe its title:

"The History of the American Indians, particularly those nations adjoining to the Mississippi, East-and West-Florida, Georgia, South-and North-Carolina, and Virginia: by James Adair, Esquire, a Trader with the Indians, and Resident in their Country for forty years. London 1775. Printed for Edward and Charles Dilly in the Poultry. 464 pages in large quarto."

The most curious thing in the book appears to be the demonstration (for the first time?), that the Indians are the lineal descendants of the lost ten tribes of Israel, who came here

"either while they were a maritime power (that is, in Solomon's days), or soon after the general captivity: the last is, however, the most probable."

The basis for this argumentation is the fancied resemblance between the languages of the Indians and the ancient Hebrew. The curious book would probably be very valuable to the student of aboriginal antiquities.

R. B. WOODWORTH.

Burlington, W. Va.

### MONTAIGNE AND IAN MACLAREN.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—Not many weeks ago, while searching through the pages of Montaigne, I chanced upon an interesting parallel between a passage in one of the essays and an incident in one of Ian MacLaren's stories. In Livre i., Chap. xl of the *Essais*, "Que le goust des biens et des maux depend, en bonne partie, de l'opinion que nous en avons," examples are given of those whose jested at the approach of death. Among these is the case of a man who, at the point of death, is lying upon a pallet before the fire,

"et le presbtre, pour luy donner l'extreme onction, cherchant ses pieds, qu'il avoit resserrez et contraincts par la maladie: 'Vous les trouverez,' dict il, 'au bout de mes jam-bes.'"

In *Days of Auld Lang Syne,—A Cynic's End*,—Jamie Soutar is lying at the point of death, and the two old women watching by his bed cannot decide as to his condition. Kirsty declares that all is over, but advises Elspeth to feel his feet.

"'A' canna find them,' said Elspeth, making timid explorations. 'They used tae be on the end o' ma legs,' remarked Jamie, as if uncertain where they might now be placed."

JOHN MACLAREN MCBRYDE, JR.

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